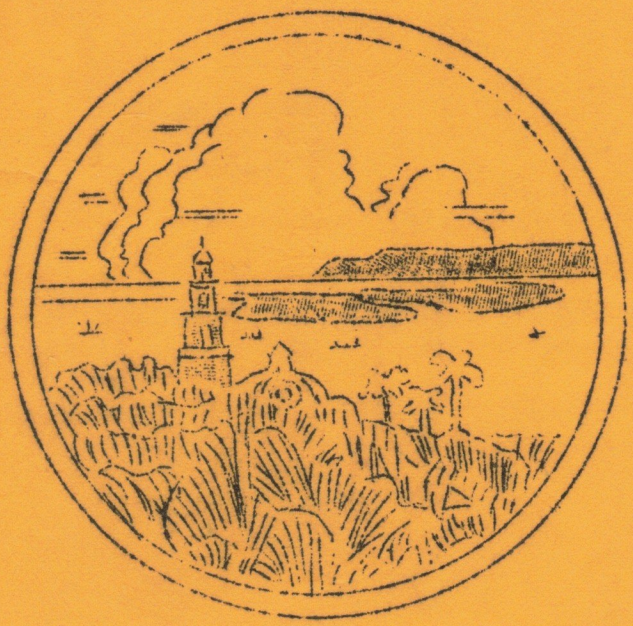
The ROUND ROBIN



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NOTICE: Inadvertently page 21 of this issue has been omitted, it will appear in the October issue. Watch for it!

* * * *

--- CONCERNING SOLITUDE ---

" "With thinking we may be beside ourselves in a sane sense. By a conscious effort of the mind we can stand aloof from actions and their consequences; and all things, good and bad, go by us like a torrent. We are not wholly involved in Nature. I may be either driftwood in the stream or Indra in the sky looking down at it. I only know myself as a scene of thoughts and affections, and am sensible of a certain doubleness by which I can stand as remote from myself as from another. I am conscious of the presence of a part of me which is but spectator - no more I than it is you.

"I find it wholesome to be alone. I have never found the companion so companionable as solitude. We are more lonely when we go abroad than when we stay in our chambers. A man thinking or working is always alone, let him be where he will. Solitude is not measured by the miles of space that intervene between a man and his fellows. Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of the old musty cheese that we are ... We live thick and are in each other's way, and thus lose some respect for one another ... The value of a man is not in his skin, that we should touch him.

"I have a great deal of company in my house, especially in the morning when nobody calls. I am no more lonely than the loon in the pond, or the pond itself, which has not the blue devils but the blue angels in it, in the azure tint of its waters. The sun is alone except in thick weather, when there sometimes appear to be two, but one is a mock sun. God is alone, -but the devil, he is far from being alone; he sees a great deal of company, he is legion. I am no more lonely than the horsefly or humblebee - or the weathercock or the north star, or the January thaw, or the first spider in a new house.

"The indescribable innocence and beneficence of Nature, of sun and wind and rain, of summer and winter, - such health, such cheer they afford forever ... Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself? Where is the pill that will keep us well, serene, contented. For my panacea, instead of one of those quack vials of a mixture dipped from Acheron and the Dead Sea, let me have a draft of undiluted morning air. If men will not drink of this at the fountain head of the day, why, then, we must bottle up some and sell it in the shops, for those who have lost their subscription ticket to morning time in this world ... I am worshipper of Hope, daughter of Juno and wild lettuce, who restored Gods and men to the vigor of youth. Wherever she came, it was spring!

* * * (Thoreau)

SOME PRACTICAL ASPECTS OF PENDOLOGY

by

Dorothea Frood

(Editor's note: Comparitively few people in this country are aware of the wide interest and remarkable developments in radio-esthesia (radiaesthesia, radio-perception). This sane and well-balanced article by Dr.Frood is a most helpful introduction to the subject, and the facts presented are worthy of most serious investigation).

Perhaps it will interest some readers if I preface my remarks by saying that I first heard of the pendule from George Bernard Shaw - of all people: One day when on a visit to us he facetiously announced he had just been staying with an old friend in Ireland, a once-poor widow who had become rich thru poultry breeding. Her good fortune, he said, had come about thru the use of a gold ring on a string, by which she "sexed" the eggs and meted out summary treatment to the males. And of course farmers have done sexing of eggs, calves, colts and other animals for centuries the world over. Human embryos can also be sexed, so pendologists assert, before any sex organs develop, thus giving advance information often of great importance to the parents.

Authorities on this subject assert that pendology goes far back into history, and was used by the ancient Chinese and Egyptians, and probably by the Aztecs and Toltecs. Altho as a science, in the modern sense of the word, it is still inchoate, it is employed for important purposes and has achieved official recognition. Lately the British Government advertised for diviners "by the rod and pendulum" to find water and ores in Wales and Yorkshire. These means were also employed in water finding for the armies in the African campaign, and water was located in ample quantities where even the Bedouins had never thought of looking. Charles Belleteux, engineer and prospector, was engaged by the Mayor of Biskra to locate water for an airfield, and contrary to the predictions of geologists located an excellent source only 20 yards from the dry well they had previously bored. (v.Radio-Perception, Dec. '45). Similarly, diviners successfully responded to the urgent appeal of the City Council to solve the acute water shortage in Pretoria.

The rapid increase in interest in radio-perception and in the pendule as an energy detector is perhaps due to the fact that the science of radiation is in harmony with the spirit of the new age of Aquarius, now being born in such travail. It has already proved to be an asset in medical work, and has been used with notable success since 1906 by French physicians, for diagnosis requiring an extreme degree of accuracy. It has attracted much attention and won many adherents, not only in France, but in Belgium, Germany, and Italy. I know of many chiropractors, osteopaths, and naturopaths who use the pendule constantly for diagnosis and prescription. I have watched two practitioners in Los Angeles diagnose from letters of persons they had never seen or heard of, and both these men give instruction in pendology to fellow practitioners. A third well-known practitioner runs his practise and

and his sanitarium entirely by a pendule, and claims that no other apparatus is necessary.

In diagnosing from a photo', letter or article, for character, health, location, whether dead or alive, and other questions, the article used should be placed on an isolating plate of glass, ivory, jade, teak, or a few other particular substances. The pendule itself may be of glass, ivory, amber, jade, teak, ebony, gold, platinum and a few other materials. Never use lead, aluminum, zinc, copper, or chromium. Avoid the use of the non-magnetic metals, and all woods except those that are very hard. Preferences vary, but ivory, amber, glass, and gold seem to be chiefly in use. The choice seems to depend on the harmony of the vibration rate of the material with the personal vibratory rate of the operator.

Some pendule operators report very conflicting results, by reason of using the wrong material for the pendules, and similarly I know of practitioners who have given up using their radionic machines because of contradictory findings, due to the use of the wrong material for the rubbing plate or diaphragm. At a meeting in Los Angeles of Radionists, at which I was a guest speaker, the chairman declared that on one occasion, when testing his own vitality, his radionic machine registered the rate for pregnancy - but that the news in no way discouraged him. The so-called oscillatory faculty is regarded by some authorities as a subtle psychic gift, affected by the condition of the operator as to fatigue, anxiety, or excitement. Moreover, dealing with a succession of sick persons depletes the operator, and if he is wise he will recharge himself with the pendule every hour or so for three minutes, preferably in another room, or at least out of the patient's auric emanations. He would also be wise to frequently wash his hands, after each patient, as is the routine with medical doctors. This removes or demagnetizes the disease vibrations he is certain to have absorbed.

The pendule is useful in determining one own, or anybody else's key-note of color. It is also employed in promoting the growth of plants, and in combatting insect pests.

Readers interested in astrology would save much time if they used a pendulum in casting horoscopes, especially where the hour of birth is unknown, as thru its use they can obtain the rising sign and the Ascendant. Uranians will rejoice to learn that they have the oscillatory faculty to a marked degree, and where expert, kindly Uranus insures an average accuracy of 90%.

To guage the vitality of a person or organ, hold the pendule over a latge circle divided into segments of 10 degrees each, and see how many degrees it swings off the normal of 25 degrees. If done under proper conditions it will not swing if the person being "paged" has passed on. Similarly, it is said by various pendologists that it will not swing over the photograph, letter, or belongings of a deceased person.

Regardless of the purpose for which the pendule is being used, the movements are due to the so-called Rhabdic Ray, which enters the operator's pineal gland, and passes out from his eyes and down his arm to the pendule. With some the movements are forceful from the start, with others very weak, but improvement alsways ensues from daily practise.

Persons present should be at least two yards away from the operator and the subject, and letters should be removed from the pockets of both, along with other possible sources of interference. Clairvoyants observe that the ray from the pendule passes into the patient's body if the operator and patient are harmonious to one another; if not, the ray bends away from the patient in all directions and no healing is achieved. This is one more proof and explanation of the fact that a patient can be helped by one operator, tho others may have failed. I know of two practitioners who always "ask" if they can benefit a benefit a patient before making an appointment with him, but there is great controversy as to how the answers are given, whether by the Higher Self, or by helpers and guides on the 'other side' of life. Personally I have ample evidence that it is usually with the assistance of friends that I obtain information, tho often they refuse to answer, and force me to use all the engenuity I possess to solve a problem.

When I forget to wind my watch, and have worked until very late, I can obtain nearly correct time thru the pendule. If you mislay an article, go thru every room and cupboard mentally, and the pendule will swing when you think of the correct place. And readers may have noted an item from Detroit, of Dec. 22 last, describing a medical man's futile search for a radium needle lost in the snow. Another medical man came to the rescue with his self-made 'doodle-bug' or pendule, and located the needle in a snow-filled gutter.

The use of the pendule in prospecting is too well-known to need elaboration.

For selecting food suitable for certain conditions, I either hold the pendule over the food, and if it swings a long swing I know it is especially good, and if it does not move I know it is bad; or I ask mentally or aloud, but not with the food present. Many students have emphasized the value to humanity, if everyone were taught the use of the pendule for selecting foods, choosing remedies and treatments, massage, colonics and the like.

If we assume that the answers, in some cases at least, are given by spirit guides and friends, results will depend on both the knowledge of the helper and the interpretation of the operator, So a code has to be adopted, and at present there is no standardization; one has to arrange matters with one's own helpers. If I want to know what vertebrae are out of alignment, I hold the pendule over the spine, or over a chart of the spine, go slowly up from base to head, and note the vertebrae over which the pendule swings. A long swing indicates a bad displacement. This may be followed by a clockwise circle if the tip is to the right, counter-clockwise if to the left. Held over a diagram of the internal organs, or over the limbs, 2½ to 3 in. above the body, the pendule will indicate by a long or short swing the degree of abnormality, and answer questions as to causes, prenatal or later.

The operator should particularly guard against all bias and wishful thinking, particularly when seeking psychological information. For beginners it is best to ask all questions aloud, allowing an interval of 7 counted twice. The general use of pendology would release many doctors and nurses, who might then devote themselves to teaching ('doceo') us how not to become ill. Each of us would be the psychologist for himself and for his children, giving a training in honest self-

analysis now lamentably neglected. It would also give us the ability to concentrate the attention, a power too little developed in the torrentially informative education of our day. Few people possess the power to neutralize and disconnect the self, or to 'blank' the mind, and its cultivation would be a discipline of inestimable value.

I shall be happy to answer questions to the best of my ability, and conclude with a short bibliography, some of the items being obtainable in public libraries.

1. Radio-Perception. Quaterly, York House, Portugal St.,Lon. W.C.2 Very valuable for all study of the pendule.
2. Abbè Medmet (in French). Alalia (German). Several volumes.
3. Essai de Theorie du Pendule. Bosset.
4. Two books by E.J. Santschi on Mysteries of Treasure Hunting, Century Press.
5. Pendulum Play, by Noel Macbeth. M.Houghton, 49 Museum St., Lon.W.C.1 (.50)

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(It is hardly necessary to point out, for RR readers, how deeply integrated are these radiaesthetic phenomena with the whole field of psychism and paranormal happenings. The problem of our century is a a psychological one - to come to a right understanding of the mind-body complex. This is the synthesis toward which all our efforts should be directed. Nothing will serve us but a wise ecclecticism. We are involved in masses of almost incomprehensible data; everything must be studied in the light of everything else. We bespeak not only the interest of our readers, but your personal study, experimentation and reports. To increase and facilitate this exchange of facts and ideas is the chief reason for Round Robin's existence. And even to turn one's attention, thoughtfully, to this maze of problems, is to do one's bit for the cause of enlightenment. Let us hear from everyone who has a single useful word.

(Dr.Dorothea Frood may be reached in care of Professor Franklyn Llewis, 1621 So.Grand Ave., Los Angeles 15, Calif.)

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(We repeat here our memorandum, that foreign periodicals in the field of spiritism, psychism, paranormal psychology and allied subjects may be most easily obtained thru the Bobbitt Agency, 1609 - 10th Ave. No., Nashville 8, Tenn. RR has no interest in the business affairs of of this agency, but recommend it for your convenience, since we re - ceive many inquiries about foreign publications.)

- VIALS OF MAGICRY -

§

The Editor of Round Robin has lately discovered, in a library of occult works, a fine and complete copy of the The True Relation. Tho the great interest of this book will be apparent only to occultists, and among these chiefly to Qabalists, yet the title pages alone will cause a watering of the mouth to any bibliophile. Round Robin space is at a premium, and we cannot print in both red and black, nor use Old English lettering, and five sizes of capitals - but we cannot resist giving you the substance of this page. It's about 8½ x 13 in. long, and reads like this.

A TRUE AND FAITHFUL

RELATION
of
What Passed for many Years Between

Dr. John Dee
(A Mathematician of Great Fame in Q. Eliz. and King James Their Reigns) and
SOME SPIRITS

Tending (had it Succeeded)
To a General Alteration of most STATES and KINGDOMS in the World.

His Private Conferences with Rodolphe Emperor of Germany, Stephen K. of Poland, and divers other PRINCES about it.

The Particulars of his Cause, as it was agitated in the Emperor's Court; by the Pope's Intervention; His Banishment, and Restoration in part

As Also

The Letters of Sundry Great Men / and Princes (some whereof were present at some of the Conferences and Apparitions of Spirits) to the said Dr.Dee

Out of
The Original Copy, written with Dr/Dee's own Hand: Kept in the Library of / Sir THO. COTTON, K's Baronet

With a
PREFACE
Confirming the fealtity (as to the Point/of Spirits) of This Relation: and shewing the several good Uses that a sober Christian may make of All

by

Meric. Casaubon, D.D. / London / Printed by D.Maxwell, for T. Garthwait,/and sold at the Little/ North door of S.Paul's, and by/ other Stationers. 1659.

----- -----

So much for this singular title page; the text, heavily sprinkled

§ The Theosophical University, Covina, Calif.

with Latin, runs to about 550. And a most notable sensation it made, these near 300 years back! "I make no question" writes the learned Casaubon in his preface, "but there will be men enough found in the whole world whose curiosity will lead them to Read what I think is not to be parallelled in that kind by any book that hath been let out in any age to read."

So say we (some of us) these near three centuries later, O learned Doctor! For here is a fountain head of esoteric Qabalism, or Qabalistic Rosicrucianism, of the mystery of Enochian, language of Angels, and of the inviolable heights of the Sigillum of the God of Truth. We mention this in part, because the true radiance of the Golden Dawn has not yet wholly departed from our world.

(It is with the help of this True Relation that we hope, without infringement on the rights of others, to offer to friends of Flying Roll our own reproduction of the Sigillum Dei Aemeth - tho especially to those who have already some instruction in this matter).

------- --------

ICONOCLAST

That story about Washington's vision - you have all heard it. In the darkest hours of Valley Forge an Angel - or a "beautiful female" - appeared to him, and revealed a symbolic vision of the future of our country. "Son of the Republic, look, and learn" quoth the visitant. Spiritualist papers are fond of reprinting this incidnet, or alluding to it; now and then it gets into some book of "prophecies." At long last, however, comes Round Robin friend Mr. C.Q.Wesner, writer, lecturer and librarian, sniffs suspiciously, makes inquiry of the Library of Congress, Division of Manuscripts, and gets in substance the following reply:

'There is no evidence in his own papers and writings that George Washington experienced any visions whatsoever. The story of Washington's vision was undoubtedly written by Charles Wesley Alexander (1836-1927), who published many romances and stories dealing with notable events during and after the Civil War period. Alexander wrote under the pen names of Wesley Bradshaw and Wellesley Bradshaw. During the war he edited patriotic magazines. Washington's Vision was probably written in 1860 or 1861. Records of the Copyright Office show that on Oct. 6, 1065, C.W.Alexander & Co. entered the title of a book called "Washington's Vision", by Wesley Bradshaw. '

Sic transit! But the yarn will live as long as hatchet and cherry tree and many another fable, in the minds of most. Theosophical Forum XXII - 11 contains the above data.

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'The universal subconscious mind corresponds in each individual to that individual's attitude toward it. This theory underlies nearly all forms of "mental science". Hence, the psychological value of conceiving this Mind as a benign Father - and also the effects of concentration, healing, and other occult phenomena.' "S.T." A Modern in Search of Truth.

THREAD FROM THE LABYRINTH

(a sermon-in-little)

* * * *

We write of the invisible ones whom men call dead. They are innumerable as sand grains or the stars. They walk our streets and throng our gatherings, and enter into the quietude of our homes. They are of every sort and condition of mankind, and being only human folk unseeable by us, they crave (a great company of them) our recognition and our remembering love.

Of the stronger and wiser ones, who have soon departed from our confines of darkness, we do not speak - but of the ignorant, the confused, the weary, and of the depraved ones, and of the multitude who are bound here by greed, by love, by sorrow (of the here-living also), by their own ignorance and folly, and bonds which we ourselves could loosen, but do not.

Many and bitter are the indictments brought against humanity. Our days are blackened with evils, stained with unspeakable cruelties. But it seems to us that the worst crime of all (because continuing through ages, almost universal) is not commonly written into these indictments. It is our crime against the invisible multitudes of the dead - thru forgetfulness, and ignorance, and foolish grief, but chiefly because we will not help them in the true ways which lie open to us.

How do we know that these facts are true? This is not place to argue for that knowledge. The whole formidable mass of data from spiritualistic sources confirms it. Communicators of the highest type have emphasized it a thousand times. The work of Wickland (for example), Thirty Years Among the Dead, is a door opening on chaos and old night. Into a thousand and ten thousand seance rooms come the baffled, bewildered, wandering ones. The birth-rate in the Western world has been estimated at perhaps 100 to the minute, and the normal death rate will not be far different. By pestilence and war this latter is enormously increased. What mighty incessant flood of souls, then, flows forever across the borders of the planes! How many of these, think you, make this crossing with ... knowledge and with sureness? Let us not be deceived. They are a strange bewildered multitude, and the hands of the Helpers are all too few.

Where does the fault lie, for this cosmic tragedy? Surely not on planes astral, mental and spiritual. It lies here, on our own earth level; with us on our own dark planet. It lies here, because the newly dead have been taught nothing; because our civilization and our culture (save the mark!) gave them no true knowledge of death and the life to come. And also because, as we have said, at the hour of death we have abandoned them.

We bring the indictment against spiritualism, that it fails in its mission and high privilege. Suppose that in ten thousand seance circles we should cease our sensation mongering, phenomena hunting, chattering with our dear departed ones over a thousand trivialities, imagining that great deeds are afoot because trumpets float and tables tip, and mysterious lights and faces come and go. If we are spiritualists cannot we accept these things as proven, and turn to things less childish and less selfish? Suppose, with the willing aid of guides and helpers, we opened the door to the distressed ones, asked them to come in, talked to them, explained their situation, reasoned with them and advised them. The technique of such work is known, and its results are known; it is a service deeply needed, unique in its kind, to all men everywhere.

We bring the same charge against the occultist and the mystic. Here we encounter, sometimes, the opposition of philosophy. It is an occult maxim, it is true (in some

THREAD FROM THE LABYRINTH (contd.)

quarters at least), that"the keyword of this incarnation is SERVICE." But there is also the doctrine of the High Indifference, and of the isolation, the autonomy, the self-sufficiency of the individual, of the triviality of earth sorrows and of unswerving aspiration toward the heights. To each man his own Path, and the choice of his Path! For this writer the principle of Indirection is of high importance; he who would save his life shall lose it, and the service of others is the only true service of the Self. Detachment and aspiration and mystical experience are good, but they are and must always be compatible with service.

Now here, in the helping of the newly dead, is an urgent duty and a bitter need, and it is something for which, in the large, we have no organized human effort. The Catholic Church has its prayers for the dead, and these have surely their own reign of usefulness. The brief and tearful farewells of Protestantism are familiar to us all. 'Loose and let go' is hard but salutary teaching. But we think of the innumerable bewildered ones, unaware even (many times) that death has come to them, earth-bound not only by love and hate, but also by ignorance, surrounded by those as unfortunate as themselves, obsessing the here-living, many times, without the knowledge or desire of either; and also the smug contented desireless ones, living for decades in their old familiar haunts of earth.

Do I hear you say, 'When the evils of our own world are so great, its problems so urgent and difficult, how can we burden ourselves with those of another life?' But to speak in this way is to be without understanding. The very words of our lips and the meditations of our heartscome to us, in good measure, subtly from out the invisible. So too do the inspirations of genius, and the whispered urgency of diabolism -of murder, lust, fanaticism, all things which turn into a hell this erstwhile garden of the Lord. Who is the more dangerous to humanity -the living criminal and degenerate, or the one who is 'dead'? The occultist knows the answer, and every spiritualist who does not should learn it. All the world is alive with voices and with presences;there is a part of you and me which is well aware of them, and at any unguarded moment we hear the rumor of their insistency:

"Millions of spiritual creatures walk the earth
Unseen, both when we sleep and when we wake"

We live and move in a living web of thought, of suggestions and impulses from the Illimitable - but most of all from the ever-living unseen ones who walk our streets and grieve with us or rejoice, or mock at all our foolish ways, or long for recognition, sympathy, understanding, instruction in simple things which our life denied them -or who drift helplessly in the twilight or thick darkness, true outward symbol of confusion and ignorance and fear within the self. No,we are two-world dwellers, every one of us- and these two worlds are as one. Learn to serve the newly dead, if you would serve humanity, your neighbor and yourself.

Practically, specifically, what is to be done? Every spiritualist gathering, every seance where it is at all possible, should devote some share of its time to careful, intelligent missionary work of this sort. Mediums and psychics should be trained for it; psychologists and psychiatrists (when they have learned these truths) should cooperate freely. Let spiritualists forget their controversies, their propaganda,their curiosities and wonders and trumpetings of evidences and strange events, and their petty personal desire for spiritual comfortings. There is a service here which no one else can perform, which the world does not even believe in, which orthodoxy fears and derides - but which is urgent, desperate, and all-important, a certainty of times to come, perhaps the only real clue and Ariadne-thread out of the darkness of our labyrinth.

* * *

- OF THE VOICE OF AUMAKUA -

(A Commentary on Huna)

by

JON SONALL

A brief comment on Huna from a different standpoint may interest those who have read Mr. Max Long's excellent pamphlet. Kahunas and fire-walkers are well-known, but we did not realize that within the religious system of these so-called primitives was concealed such a remarkable philosophy.

I do not believe there are different truths about the relation of mind to the world, but only different aspects. I think the Over-self of Brunton and the Superconsciousness of Huna are the same.

Huna interests this writer because of unusual experiences occurring some four years ago, shortly after developing what is called automatic writing. A great volume of material followed, coming either from my subconscious or from higher levels as claimed. I do not know. There were no visions or trances, altho some apport phenomena.

The point here is, that one communicator, in the course of many philosophical discussions, emphasized most strongly the necessity of contact with the High Self within. This was said to be a great secret, and no other endeavor of comparable value. Efforts were made to discourage contact with any mind other than the one within, who knew all things and would never betray. The expressions, High Self, Low Self, and Earth Mind were used to explain the methods.

These methods were, quiet surroundings, stillness of thought, the will to consciously probe deeply within, asking what was needful and quietly awaiting results.

This brought no result until after about a year of work with the writing, when there came suddenly an odd indescribable experience, after which it was possible to hear words before they were written, and then to dispense with writing entirely.

The definite rules given covering this system of mental communication with whomever or whatever it was, included the positive admonition to permit the High Self to pass upon all minds who came to communicate, in order to bar those of ill-will. Also the High Self was to be used to reach those desired. I cannot say if this was the same High Self described in Huna, since the low self is said to be the medium of telepathy, but the method worked perfectly.

You will remember all this was with me an experimental, matter-of-fact study and had nothing to do with belief.

This High Self which was contacted seemed to have its own voice, entirely different from any other. No words can give an idea of the delicate quality of this voice or its effect upon the recipient. It may be considered impossible for the High Slef to speak to the earth mind directly. Not much is written on this abstruse subject. But I know what happened to me. Like the words of the Sage of Salon - before the fact there is no meaning; but after something of this nature happens to you, your reactions will be quite different.

(con

Voice of Aumakua (con.)

At the instant of the sudden odd experience referred to above, there seemed to be a guard set upon the earth mind, to prevent the slightest thought of a mean nature from forming. I, who was of a slightly critical, sarcastic nature, found that the least thought of this kind caused actual physical pain, until with effort it was instantly destroyed by the aid of this same Self. Without such a guard, I was told, until right habits of thought became natural, further contact with this High Self was not possible. This corresponds with the Huna teaching that the mind must be cleared of all guilt thoughts, which certainly includes the gossipy, sometimes slanderous gabble which forms the waking concern of the majority. It may not be true that one who thinks kindly of all creatures will automatically contact his High Self; but it is certainly true that this cannot be done rightly unless you do think in this manner and guard against base thought with an iron will.

On one occasion I used this contact for self-healing with, to me, absolute and astonishing success. The disturbance was influenza, the symptoms most pronounced, and the cure instantaneous - at least, in about two minutes.

These remarks may aid others. Minds differ in reactions and apporaches, but I have found the personal experiences of others in these matters of value to me (as an indication, for one thing, that if I was crazy I was not alone) I have not begun to scratch the surface of this subject.

— — —

The italics (underscoring) of phrases is a liberty taken by the RR editor, for the emphasizing of certain points.

We are deeply indebted to JON SONAL for an extraordinary personal narrative, told with dispassionate restraint and concise expression.

Apparent communication with discarnate beings, by auditory means, or by writing or other material manipulations, is by no means rare. Almost invariably these communications are attributed to guides, friends, Masters and other helpers in the invisible. We say at once, that in our opinion these attributions are often correct.

But in our belief, the voice of the High Self is sometimes heard also, though rarely identified.

If one should undertake the examination of mystical and occult literature from this standpoint, a very great number of instances might be collected, where the High Self might reasonably be regarded as the Communicator.

Let us repeat once more, that the existance of the High Self as a conscious Entity on its own plane of being is recognized in many schools of esoteric thought, and in all lands and throughout recorded history. It is called also Yechidah, The Holy Guardian Angel, the Divine Augoeides, the Superconsciousness, the Only One, the Unique One, the Khabs, the Star, the Atma, and by other titles. The identification of these concepts is of course approximate, yet substantial.

This is the "real man", who is yet of triune nature. "Below" him, below the Abyss, is the Ruach (lower Manas, mental sheath, subtle body), composed of memory, will, imagination, desire, and reason. With these processes, Yechidah, Aumakua, the High Self has naught to do.

This is the knowledge deep-hidden in the Huna. Aumakua does not reason, knows not logic nor desire; it has immediacy of knowledge and perfect rapport with all other High Selves.

We wrote some time back, in RR, of the English journalist Stewart, who studied Huna with a native instructor among the Berber tribes of North Africa. Once he asked to see the High Self, and obtained a glimpse of a "huge bird with a human head." RR friend Mr. Jack Tate points out the connotation we missed. This Bird is the BA of the Egyptians, the form under which the High Self was pictured by them. What shall we say of the form itself? Is it an astral entity, created by human thought, ensouled by centuries of worship, and hence a real existent on the planes of subtle matter? Or perhaps only a mirroring of the astral light, from the memory of Nature? At any rate, there could hardly be more striking evidence of the integration of the Huna concepts with the ancient worship of the land of Khem.

And Jon Sonall tells us of the Voice of indescribable delicacy, audible only to the viceless ones (of Chokmah of the Tree of Life), whose guilt complexes have been drained away (the methods of Huna). It was the great secret, of value above all others - and it healed the body in an instant, once the channels of its approach were cleared.

We cannot sin against God (said the Kahunas); we are too small, too unimportant for that. "He" is the Cosmic Life. Friends and loved ones, even Guides and Masters may perhaps be drawn away from us. But the High Self cannot leave us nor forsake us, for in some mysterious way our being is united with His. Perhaps we cannot "sin against" this Self either - but we can and do close the channels, of life, health, strength, wisdom, power, worldly prosperity even. And this sin, and the folly of it and the penalty paid for it, are all one and same thing.

Yes, Mr.Jon Sonall is quite right. Neither he nor anyone else has done more than 'scratch the surface of this subject.'

Round Robin asks the attention of its readers to a small innovation.

"To begin with" wrote Professor Charles Richet, "we must get rid altogether of this word occult - or else give it the only sense it ought tobear, which is simply unknown."

We agree emphatically with this. And there is real need for a generic term to cover both occultism and mysticism - including, of course, spiritism. All three of these terms have a bad flavor in the mouths of the uninformed. And probably any generic expression should include studies in telepathy and psychokinetics, which are departments of parapsychology. Dion Fortune pointed out this situation many years ago, and proposed the term ILLUMINISM.

To illuminate is to lighten or enlighten, and the Enlightened Ones have long been known as Illuminati. We propose ILLUMINISM and Illuminist. We hope that the terms will be understood and approved of. We would like to see them established in general usage.

We wish to thank A.F.Gronberg, scholar and bibliophile, for bringing this matter once more to our dilatory attention.

- BOOK CLUB--
Notes by
Mrs.H.M.Graham

Four readers of Round Robin pooled funds and subscribed to the Psychic Book Club, 5 Bloomsbury Court, London W.C. 1. A book a month for one year for $8.00. These books are paper bound, 100-150 pages of good print. The June selection was The Mediumship of Helen Hughes, by the veteran reporter Bernard Upton. The July issue, The University of Spiritualism, by Harry Boddington, contains interesting chapters on 'Healers Thru the Ages', The Rationale of Psychic Healing' and similar topics. Those interested in the human aura and the work of Kilner and Bagnall will not want to miss the chapter entitled'Marvels of the Human Aura'. Boddington improved on Kilner's flat dicyanin containers and used goggles registered as 'Aurospecs', later discarded for glass made up in Czechoslovakia to the same spectroscopic tint. F.O. Roberts popularized its use and added to the stores of information already accumulated by mediums. He exhibits 500 colored charts showing appearances in the aura of disease, emotion, inspiration, and mediumistic mechanisms. The magnetism from magnets, perfume of flowers, leakages of electricity or gas in the streets, have been discovered by its use. He has also classified healers' auras so that the type of disease they are best fitted to treat can be known.

Mr.Boddington claims that a new fom of psychic vision is evolving which he calls auriosight. It is a combination of the aura seen by normal sight almalgamated with clairvoyance, and forms a basis from which scientists can start investigation. Use of the glass above mentioned seems to develop clairvoyance more than crystal gazing or other formerly used devices. Boddington disagrees with Dr. Kilmer as to the effect of the chemical on the optic nerve. It is not the chemical but the peculiar color combination forcing little used rods and cones in the retina to become sensitive and responsive to a field of vision immediately adjacent to the octave of color perceived by normal sight. Relaxation is the keynote and many eye troubles are removed by use of the screen, while others find they can reduce the strength of glasses or remove them entirely.

Mr Boddington tells also of a girl who following his instructions succeeded in lighting gas with her finger tips, and says that "correspondents in America assure me there is a wide belt of territory around Los Angeles where this feat is common"(!!!). (Perhaps we may hear from Mr Long and Walter Graham about this).

Mr.Boddington thinks that the reason some healers are successful in treating some diseases and not others is because the qualities of their auras differ.

He gives an account of a strange case reported in the London Daily Express of Nov. 3, 1928. A Frenchman of Lyons, George Gaillard, age 33, had a mysterious power, accidentally discovered, whereby he could petrify an orange or convert chops and beefsteak into leather by a few mystic passes.§ With meat at its present prices we doubt if Mr. Gaillard's gift would be much in demand here, just now.

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§That's nothin'! We know any number of restaurant cooks who can do it. (Ed.)

Opinions of Mr.Maby: One J.Cecil Maby (B.Sc.,A.R.C.S.,F.R.S.A., B S.D.)has been lecturing to the London Spiritualist Association, and LIGHT prints an account of his utterances½ He doesn't like psychical research, because of its statistical methods, which are too stuffy for him and lack drama and spirituality (tho the P.R. fellows mean well). Also, he thinks statistical studies are not very useful in psycho-biological happenings, because all they give is certain uniformities and fail to get at the "truth."

Mr.Maby is very strong, however, for the scientific development of radiesthetics (cp. article on Pendology in this RR issue) and thinks such data is going to be of immense importance in connection with all psychic and paranormal studies, as of persons, places, objects, weather, magnetic and electrical conditions, and give many clues to erratic and sporadic nature of such happenings. Also, he believes in guidance, and in the existence of "runs of good (or bad) luck," so-called. There's more to it than meets the eye, believes Mr.Maby; Guides and friends, or poltergeists and Jinxes in the invisible. Of course, RR agrees with this idea, and it's lucky for us that we do, because otherwise we would be (frankly speaking) "obtuse, unobservant, insensitive, and dogmatic" and a victim of the "ignorance and superstition that flourishes in official scientific circles."

The item which chiefly interests this writer, is a glancing reference to "apparent spirit invasion and possession by a deceased and a living relative, respectively" (italics ours). The effects in the cases cited were said to be beneficent - but the possibility (or fact) of possession by a here-living person is seldom reckoned with, even in occult circles... Mr.Maby also takes note of an arrival ghost, seen by several persons at the same time, and apparently by a dog, and says that "confirmation of intense thought projection by the agent, at the same time, was obtained."

To this maybe Maby attitude about statistical methods, one can only reply, 'Yes, no, of course, and certainly not!' If he means to say that these methods (as we read the report) are "outmoded legacies of late-Victorian mechanical science" (and worse than that, "antideluvian") first-aid treatment from somebody (a sophomore physicist will do) seems imperative. At the same time, the limitations of these methods in their application to (say) ESP and PK effects should be critically examined, as a highly important issue... About cyclic effects and "runs" of bad (or good) "luck", probably every astrologer thinks he could set Mr. Maby right in no time - but he never so much as mentioned them.

How much do you know? Vito Mangiamele, age 10 years, was a mathematical prodigy, and the famous Arago went to visit him. (That was in 1837). When Arago wanted to know the cube root of 3,796,416, he got his correct answer in 30 seconds. "What satisfies the condition that its cube plus five times its square is equal to 42 times itself increased by 40?" That took 10-year-old Vito nearly a minute. Then for good measure he gave Arago the correct tenth root of 282,475,249. PREDICTION for September prints this, and add the inane comment, "If telepathy is adduced in explanation, the prodigies should

have been marvellous mind-readers."

Telepathy from whom? It made no difference to Vito, according to our information, whether his interrogator had worked out the answer in advance, or not. But the questions involved in all such performances is more abstruse. That 10th root, for example, existed as "discoverable actuality" or discoverable fact. Where, and how? In the cosmic mind? How comes it to pop up into small-boy consciousness? Spiritualists, - some of them, lay it to a communicating intelligence. We murmur, 'maybe, unprovable, and unlikely.' What's the difference between the 10th root of nine figures and the 3rd root of 27, which is 3? Only that the latter is familiar and accessible to everyone. We have come across cases where the communicator could give the 10th root of 20 digits almost as easily as we give the square of 10,(100). Where did the Communicator get that information? Was it part of his habitual mental equipment, just as 2 x 2 is with us? Indications are, such data has to be looked up, somewhere; it always takes a little time, a minute or several minutes.

We seem to be laboring this point beyond reason, but there's a mighty issue involved. Psychologists, when they become audible at all, tuck such phenomena away into the 'subconscious'- maybe the unconscious, which sounds better. The superconscious, or High Self, is distinctly not persona grata, or Ens grata to most of them. The subconscious, at least after the Freudians overhauled it, is not a very likely resort for anything except human depravities,- but where else to look for that 10th root? But where can one look for the source of the inspirations genius, the poetry and the music and the dream in carven stone, that arise by sheer automatism, or like uninvited Angels in our mind darkness?... It is incredible, to our limited knowledge at least, that the concept of the superconscious, the High Self, the Great Person has been so long outcast and despised. We suggest that this High Self, with a type of mentation all its own, is in rapport with all other High Selves, and perhaps with some kind of cosmic mind also. Its ways and motives are unpredictable - but It can give to the brain consciousness the 10th root of ten figures, or Kubla Khan and the Commedia, or a sure cure for corns, or describe a potato patch at the antipodes - if It chooses. And all these items seem to be of about equal value to it, or equally valueless.

What is man, that Thou art mindful of him?

The answer of the Ancient Wisdom to this question is much the same in all ages and all parts of the world, once we learn to cross-translate the terminology and discard minor differences. Body, mind, and spirit, with a nondescript "soul" added somewhere, have long served the simplicity of most of us - or maybe body and soul have been sufficient. But we set down here the scheme of the constitution of man as held by Western theosophical thinking - tho it is doubtless familiar to many:

There is SPIRIT - SOUL - BODY

The Spirit is two-fold; the Divine Monad, or Self, and its Spiritual Soul or First Veil.

The Soul is three-fold: The High Mind, or Reincarnating Ego; the ordinary brain-mind or human ego; the element of Desire, which is the driving energy.

The Body is three-fold. It has the vital energy, or life principle, or prana. There is also the model body or etheric framework on which the dense body is fashioned (the Linga-sarira). Finally, the physical body itself (the Sthula-sarira).

(If you wish to add the Sanskrit terms, the Spirit is constituted of Atman and Buddhi; the Soul is of Higher Manas, Lower Manas, and Kama (Desire). The Body has the Prana, Linga-sarira, sthula-sarira)

We take this from the Theosophical Forum for July, from an article by Lydia Ross and C.J.Ryan).

We might add the remark that in proper spiritualist usage, the word soul means the vehicle in which the discarnate personality is funtioning - an etheric, astral or mental body. This of course is not adhered to in popular usage; the average spiritualist is nearly as confused as the orthodox protestant or catholic, if asked to define precisely what he means by this or similar words.

Genevieve Landaker, psychic and medium, writing in Chimes, de- very distressing experiences attendant on a premature effort at astral projection, chiefly acute nausea and severe pain throughout the body, apparently lasting for several minutes. She effected the escape, but remained immobile in space, unable to move or to see anything. Later in her development, and under instruction from the Guides, she was able to effect the projection easily and safely. She urges all experimenters to take their time and never to try to hasten the process. Warnings of this sort have often been issued, but present-day interest in projection experiments is so wide-spread that it seems worth while to reiterate them.

Owen Washburn, also writing in Chimes, comments on certain cases of earth-bound spirits. One was held by anger and desire for revenge; a second was "an old-time advocate of damnation theories" who was still preaching but could make very few converts; a third was an Italian Catholic who believed he could find no rest until his body was buried in a Roman Catholic cemetary. "Not all the lower plane spirits who have lived selfish lives are in any way really evil. Their state is due to lack of interest in good works and a higher type of pleasure. Justice demands that any communicating spirit be given advice and encouragement. Instead of being scorned they should be helped."

We would not, perhaps, say "any' communicator, as Mr.Washburn does - but his whole article is a plea in exact concordance with what Round Robin advocates most earnestly, in this and other issues. There is perhaps no duty of equal importance which is equally ignored -that of intelligent, organized service to the distressful multitudes of the earth-bound spirits, for whose condition we ourselves are deeply responsible.

We quote, as of considerable interest to many of our readers, tne utterances of a learned Rabbi concerning the Jewish attitude toward spiritualism (Dr. A.E.Silverstone, quoted by Sunflower, July-aug.issue)

"The conclusion one inevitably arrives at is that spiritualism deserves closer attention and will repay further scientific investigation.. No preconceived notions must bar an unbiased survey.... as to the Jewish attitude, a direct Biblical prohibition confronts us (Lev.xix 31- xx, 6-27.- Deut.xviii, 10-11).. Does not this debar Jews from the study of spiritualism? By no means. The practise of consulting Ob (a ghost), or Yiddeoni (a familiar spirit), and of Doresh el hamethim (enquiring of the dead, necromancy) were forms of idolatry and were on that account prohibited" (Certain forms and ceremonies were involved, which were considered idolatrous and therefore forbidden)... "There is no prohibition against study and investigation for scientific purposes. There need be no qualms as to the permissibility of interesting one's self in the investigation of spiritualistic phenomena...that it would bear fruit cannot be doubted in view of the mass of evidence.."

If (as we are inclined to believe) this is really typical of the attitude of the educated Jew, it is profoundly interesting, profoundly to their credit, and in sharp and favorable contrast to frequent pronouncements of both Protestant and Catholic clergy... The pursuit of right knowledge, the service of humanity and of ourselves, and (if you like) of God, are all exactly one and the same thing - or so, at any rate, is our own deepest conviction.

From the Cayce Readings. The duration of the period of unconsciousness after death is governed by the development of the individual.

Whatever one thinks continually, he becomes, physically as well as mentally and spiritually. After death the soul and spirit are in a sense possessed by that which was created by the mind in earth experience.

Death does not bring a release from matter; the soul continues to exist in a material body, of matter of a finer type, which responds to the action of the mind.

The cord (uniting spirit to dense body) does not, as usually thought, extend from the center, but is broken from the forehead...Old people gain strength from youth by kissing there.

"Do not consider for a moment that an individual soul entity passing from the earth-plane as a Catholic, a Methodist, and Episcopalian, is something else because he's dead. He's only a dead Episcopalian, Methodist, or Catholic."

An individual moves (after death) from one level of consciousness to another. The controlling factor is "not what one knows of spiritual law, but what one does about it."

"All spirits remain about the physical plane until their development carries them onward. While they remain in the plane of communication or with this sphere, any may be communicated with."

There are many phases of the manifestation of psychic forces in the material world. There are those that seek, seek that they may find an expression, that they may still be a portion of evolution in the earth, not considering their present state. And these bring turmoil, strife."

The material plane is the shadow-duplicate of the invisible plane which lies near to it. (It is our earth plane which has the lesser reality).

The Value of Membership in Certain Organizations, as to its Influence at Time of Death and Afterward

by F.G.H.

(Note: The Editor is informed by mutual acquaintances that the writer of this article is a clairvoyant and competent occultist)

It is little known that membership, active and in good standing, in many organizations, has a great influence on what happens at death and soon after.

Death to the unitiated is usually a shock. The person finds itself suddenly in strange surroundings, removed from old associates, in a new land among new people, functioning under new laws.

Many organizations have what might be called reception committees. These, with the greatest number of old friends available, receive the newcomer, reassure him, and proceed to install him in the new surroundings. This also greatly lightens the work of the Helpers, the band of workers so well described by Leadbeater.

As a Helper I was able to witness many arrivals on the other side a few of which stand out. There was the reception of a man beloved by all who came in contact with him, who had fought for the good of all, but especially for the downtrodden. As a writer and poet, he had made himself felt widely. His fight against the despoilers of our lands had also made him a friend of all Nature spirits. When he died at a ripe age there was a welcoming throng of over 300,000 men, women and Nature spirits. They had created a landscape depicting his beloved Southland at its best, to make him feel at home. Never was any of the mighty ones of earth received with such high honors. The love poured out by this multitude swelled in a gigantic symphony of voice and color. In triumph he was led to a replica of his earthly home, where his wife of many decades awaited him.

But I also watched the arrival of a great leader who had led his nation into war and victory and whose name was known all over the world. But only a few absolutely necessary helpers were in attendance. Since then he has lived in absolute isolation amongst the multitudes. His voice, to which millions listened, does not attract the attention of a single passer-by. His punishment will be utter loneliness, until he has suffered the pangs of the suffering he caused, and which he could have avoided causing.

Love is the only wealth one can take across the boundary line of death. Those who sow love here on earth, are rich forever after, because they have many friends and have earned the blessed life.

Love is the means by which organizations can reach those members who pass over. It is love which has created these groups, if they are of the right kind, and only through love can they reach out to their members and make contact with them. Love determines the spiritual gravity by which the dead are classified into groups and levels. The greater the love, the higher the level and the greater the happiness.

All the occultism of which I know anything is simply an apotheosis of common sense.

(Leadbeater; Inner Life)

With Our Correspondents

In June issue of Round Robin we took note of something-or-other that fell in a back yard (Sturgis, So.Dak.), made a hole 35 ft. deep. There was a "blinding flash of light...edges of the hole were smooth...large rocks had been sheared away." So.Dak. School of Mines guessed it might have been a meteor - but it didn't even wake up the family. We called it Fortean data and remarked on the usual "scientific brush-off."

Two days later, June 3, a second UP item appeared, saying that the incident had been "explained." "Two meteorite authorities from the State School of Mines investigated and found a gypsum bed several feet below the surface had dissolved, and the red shale strata above collaps ed, allowing earth to fall with a resulting cavity 35 ft. deep." We didn't see this second item or we would have reported it. But Round Robin friend Philip Rasch copied it out for us.

Mr. Rasch comments, that "by no stretch of the imagination can it be said that this is Fortean data, or that it received the brush-off from scientists", and thinks we ought to clear the record - which is what we too would like to do, only we still don't think the second item does it. The two striking features alleged in the first report - the brilliant flash of light, and the "shearing away" of large rocks, remain unaccounted for. Of course, "sheared away" might be newspaper English for 'fallen in,' but we doubt it; and the edges of the hole were said to be "smooth", It's useless to debate the case without detailed first-hand information, but as it stands the "explanation" is exactly the kind of pseudo-scientific brush-off that Fort derided a thousand times. At least, that's our reaction to it. But we thank Mr.Rasch for his critical attention to the incident, and gladly offer our readers his opinion.

Mr.Rasch also objects to our comments on the abuse of the principle of parsimony, or economy of causes, also called Ockham's (or Occam's) Razor. We think this is a misunderstanding, because we certainly do not deride so important a principle of reasoning, but only the travesty of it. "A stage magician can take rabbits out of hats; doesn't that show that apports and things like that are tricks?" We set that down as an example of the kind of thing one actually hears, over and over again. "Surely" says Mr.Rasch, "you are familiar with the fallacy of a univer sal conclusion from a particular premise. It is difficult to believe you are serious in adducing these as serious examples." We adduce them as serious examples of the abuse of the principle, and do not consider that this abuse is confined to the ignorance of laymen... The chief trouble seems to be, that an investigator has a preliminary bias, comes across some phenomenon, immediately thinks of some familiar and possible explanation, or maybe-possible one, and so dismisses the subject as unworthy of further study. "Real" scientists don't do that, but scientific workers ("scientism") have been doing it for 150 years, where psychic phenomena are concerned.

With regard to fire-walking, Mr.Rasch agrees that a "hardening of the auric sheath" gives a clue and formula, tho the details of the operation remain a mystery to us. But he makes the important point, that this alleged hardening can be conveyed to others, in the most casual manner - as when Home handed the live coals to Lord Adare and others. Mr.Rasch accepts fire-immunity as a fact (in some instances), and his previous criticism of RR articles has been on the mode of presentation, and the reasoning used, rather than against the factuality of the phenomena.

- Correspondents -

We Acknowledge Lycanthropy as a Psychic Mechanism, pamphlet by by Nandor Fodor, reprinted from Journal of American Folklore, Oct.-Dec.'45. Dr. Fodor does not attempt to deal with "the reality or illusory nature" of alleged transformations of human beings into animal form, but with the psychic mechanism of beliefs and dreams of this sort; the study is brilliant and highly instructive... There is something to be said for the fantastic notion that such happenings are 'real". We need not fall back on Montague Summers, whose extensive learning is vitiated by his religious and theological bias, but on a considerable accumulation of experiences, by both occultists and other folk. We recall Dion Fortune's account of the wolf shape she created involuntarily through resentment; the thing was etheric or astral, a thought-form primarily, but vital and semi-materialized, and quite capable of hunting on its own, once the etheric cord was broken. Pro - jection of vitalized shapes, in various ways and manners, is no new phenomenon; it may occur involuntarily and the forms may be dense to the point of visibility. These appearance of these, we suggest, may account for many werewolf tales, and be the principla element of reality in them.

SUNFLOWER Dr Israel Shotz, Editor of this progressive spiritualist bi-monthly, commends the courage of Max Freedom Long, in his Flying Roll article The Thrice-Coiled Serpent (sex inhibition in occult practises). "Brahmacharya is impossible to a well-balanced individual residing in the Western world. Sex repression is violation of natural law... the individual may become sensitive but is erratic. Sublimation often leads to perversion." (Sunflower publishes at 15 No. Maryland Ave. Atlantic City, N.J.)

We Acknowledge "Witchcraft in Pennsylvania", article, by A.H. and collaborator ---"Religion in India", article, by M.N. "Reteron", article, by B.W..."Stone which the Builders Rejected", review of Roerich's "HEART", by M.S... Material of first-rate importance to occult research, from Professor Ryan... Promise of data bearing on Enochian, from Attorney William G.Randall ... and a study of hypnosis in relation to psychic development, by research friend Erwin Krieger. Not all this material is ready but we hope to use most of in next 2-3 issues. And we are grateful for many letters, items, words of approval and helpful criticism.

Queries "Three Interpretations of the Universe", by Boodin, also "God", by same author, are published by Macmillan, N.Y.1934. The address of the Canadian Theosophist is 5 Rockwood Pl.,Hamilton, Ontario; The Theosophical Forum prints at Covina, Calif. These magazines are too important to miss, quite apart from any special Theosophical teachings... We want to find a copy of Working of the Stars in Earthly Substances (2 vols.), or address of publisher, by Frau Dr. L. Kolisko... Concerning the Devil, Cotton Mather talked with him, said he spoke Greek, Latin, and Hebrew, but his English had an accent. There's increased interest in him lately, since he has been accused of dictating Oahspe. (Mrs.Graham of N.M. sends the item, thinks it would be interesting to know to whom Mather was really talking)...To several apprehensive ones: Huna is NOT a "new religion"; it is a simple formulation of the very heart and essence of the most ancient wisdom of earth; its virtue lies in simplicity, power, practical applicability.

THE THREE -UNIT CONSCIOUSNESS OF MAN

by

Max Freedom Long, F. H. F.

While we are still wise to refuse to accept as facts the beliefs of the ancient pre-Polynesians, as now imperfectly understood, no harm can come from checking those beliefs against those presently current in the psycho-religious field. On the contrary, much may be gained.

As readers of ROUND ROBIN will recall, (or check articles on HUNA in Numbers 3, 4, and 5, of recent issue) one of the most startling and significant ideas to be found in the lately recovered native science of HUNA (pronounced HOO-NAH, meaning "THE SECRET") is that:

THE SUBCONSCIOUS AND CONSCIOUS ARE TWO SEPARATE SPIRITS OR ENTITIES.

Because this idea is so new to most of us, its full significance does not appear upon reading for the first time the simple statement above. Neither did it show its full significance when Dr. William McDougall, of Harvard, in his book, ABNORMAL PSYCHOLOGY, pointed out the fact that ONLY BY CONSIDERING THE POSSIBILITY OF THE SEPARATENESS OF THESE TWO UNITS OF CONSCIOUSNESS, could we arrive at a possible solution for the several problems met with in studies of dual and multiple personality cases, or of certain phases of amnesia. (The rejected alternative was to consider it possible to split one unit of consciousness into several pieces, with different pieces showing DIFFERENT MENTATIONAL POWERS,(!!) such as, remembering in one, inductive reason in another, or lack of either faculty in still other pieces - an explanation which still lacks even slight support by known facts.) (Note: No success has been reported in efforts to combine the memories of the normal state of a multiple personality patient, with the memories seemingly brought over from another life in a different body and land, by one of the other occasionally dominant personalities - as foreign languages, and talents in dancing and other arts.)

Not only does SEPARATENESS of the two units of consciousness furnish an excellent explanation of many problems in multiple personality, it offers a most enlightening set of additions and corrections to the theories covering the existence of disincarnate spirits and their obsessional activities in multiple personality cases, mediumship, certain forms of insanity, and phases of psychic phenomena in general, including poltergeist activities etc. In supplying these better explanations, the idea of SEPARATENESS derives, in return, a degree of proof of its own correctness.

Whether entirely wrong, partly correct, or entirely correct, this belief found in Huna in its most fully elaborated form, seems to be the Farthest North yet attained in any age in the explorations of human consciousness.

Our lack of control over our own memories, which is self evident, is best explained by the theory that the subconscious entity does all the remembering for us, BUT is a separate entity which is not entirely under the control of the conscious mind entity.

Our inability to control our own emotional reactions, to break our own habits at will, or to control the involuntary muscles or unconscious bodily processes, points again to the correctness of the Huna beliefs.

(THREE -UNIT CONSCIOUSNESS contd:)

With the idea of SEPARATENESS well in hand, we have a tool with which to extend our explorations of consciousness farther out into the Pioneer Fringe of the psycho sciences.

We can, at last, begin to make a clear and logical classification of the mental powers and abilities of the two spirits of the lower man. We can conclude, with the ka-hunas (native "Keepers of the SECRET",, according to the translation of the learned Thomas Thrum) that:

(1) That the subconscious self or spirit does all the remembering for the man.
(2) That it is controlled in part by the "will-suggestions" of the conscious self or spirit, but that it refuses to be controlled when possessing "fixations" contrary to the willed suggestive control, either on the part of the conscious self, as in auto suggestion, or on the part of an hypnotic operator.
(3) That the subconscious entity creates emotional states, and forces these on the conscious entity as a means of controlling or coercing it - the degree of such control varying with individuals from a slight degree to almost complete control as certain types of insanity approach.
(4) That all premonitions, all clairvoyance, all telepathic sendings and receivings, must be (like memory storing and reproduction) in the list of abilities peculiar to the subconscious entity. The conscious mind cannot, at will, produce any of these phenomena, which makes it evident that it has no mechanism or ability of its own which it can bring into play as desired. (Note: In this connection, it is well to consider the fact that seldom can an hypnotic operator cause a subject to produce any of the premonitory phenomena. According to Huna beliefs, the THIRD or Superconscious spirit of man's triune consciousness is the only one able to see into the future, and that it cannot be coerced by suggestion into presenting to the subconscious a picture of future events, to be described in turn to the hyphotist, or presented - upon return to the normal state - to the conscious mind entity, is a known fact.)
(5) That the subconscious is very similar to the consciousness resident in the higher animals, in that it has memory, but only the most rudimentary reasoning power, (deductive, not inductive.)
(6) That the conscious mind entity has for its one and only form of mentation, INDUCTIVE REASON. Its one power is that of control, to certain degrees, of the subconscious entity. Its direct or "willed" control is often less potent than that exerted by "suggestion", calling attention at this point to the probable correctness of the belief that thought-forms may be created and implanted into the subconscious.

Notice how AMAZINGLY WELL the ancient Huna belief fits in with, adds to, and corrects present knowledge of the subconscious in the still infant science of Psychology. We may reason that, if Huna is so apparently correct about the two lower spirits of man, we can hardly refuse to consider the remaining part of the ancient belief where it leads into a part of the field as yet untouched by Psychology, Psychic Science or even the students of Extra Sensory Perception.

While the Superconscious or Third Entity or "ELDER PARENTAL ENTITY" (Aumakua) is a stranger to the psycho-sciences, it is increasingly evident that these sciences cannot make progress until the present anti-religious Scientific Attitude is tossed into the discard. What does it matter that this unit of consciousness has been recognized by Religions the world around for untold centuries? If

(THREE-UNIT CONSCIOUSNESS contd.)

it is a real thing, it must be treated as such, regardless of its recognition by religions. Up until now, even to hint at such an entity has been to brand oneself a mystic and not a scientist. And still, without some such unit of consciousness, no explanation of the PHYSICAL PHENOMENA in S.P.R. data has been remotely possible. Flatly speaking, a hundred years of S.P.R. leaves us without a single explanation of such things as premonition, apports, full materialization, transportation, etc. (All types of phenomena which we know full well no lower pair of conscious entities could produce unaided.) True, some progress has been made toward explaining the FORCE used in the production of phenomena (vital force taken from the medium or circle), and the materials possibly used, (for materialization, the ectoplasmic materials made from the bodily substances - and often from the clothing - of the medium; for movement of objects, ectoplasmic projections of varying densities, utilizing vital force in some unknown way.) But no progress at all has been made in identifying the form or kind of CONSCIOUSNESS which directs the production of supra-normal phenomena.

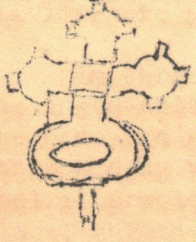
Until the recent recovery of portions of HUNA, the old "revealed" religions, as well as the modern psycho-religions, have given us a fraction of the true picture of the Superconscious, but have failed almost completely to recognize the subconscious. From these sources almost nothing can be learned of the parts played by each of the three units of human consciousness in the work of living here or hereafter.

In Christianity we get a dim picture of God as a Trinity, but man remains a single-unit spirit, even when said to be made in the image of God (triune). We have the Father, Son and Holy Ghost, the former being God, the latter being borrowed by the early Christians from the Persian teaching respecting the divine spirit presiding over procreation. (The unpardonable sin was also a borrowed idea, the thought being that if one refused to procreate in this life, he would not get a body in the next when he wished to reincarnate. See Gerald Massy's research in this matter.)

The doctrine which holds that Jesus, the Son, is "One with the Father," is reminiscent of the doctrine set forth in the Bhagavad-Gita (as may be seen on page 129 of the Judge translation.) The Gita teaches that man, as a lower self, is a single unit of consciousness, bearing a distinct relation to a Higher Self or "Supreme", into which he is eventually assimilated

In the modern psycho-religions, such as Christian Science and New Thought, the Superconscious appears enlarged to the stature of the Jewish Jehovah and a nebulous All Good or Universal Mind. The subconscious, as a separate spirit does not appear, nor is its part in making contact with the Superconscious recognized.

It has remained for HUNA to inject the elements of logic, order and completion into the garbled or incompleted religious systems, even as into the psycho sciences. Once more Man becomes a triune being, made in the image of a triune God, the latter standing (according to Huna) on a level vastly higher than the Superconscious.



Symbols are less changed by the passage of centuries than are religious doctrines. Here is a rough sketch of a cross used by the Church in Ethiopia (see Geographic magazine for Sept.1935, page 300.) Note the threepoints on each of the three arms of the cross. These could represent the three spirits in man, the three voltages of vital force, and the three "astral" bodies.

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- OF MATTERS VARIOUS -

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The price of print paper has now gone up for the third time.

This brings us to the most disagreeable announcement of our editorial 'career'. The cost of Round Robin must be advanced to $3.00 a year, .35 for single copies. 12 issues for $3.00, after all, is only a straight .25 a copy, or about 05 more than formerly. Since everybody at all informed on such matters knows that a publication of this sort, carrying no advertising and backed by no organization, cannot possibly make money for anybody, we make no further explanations or apologies. When our costs permit, the price will go back to its old figure. The change is effective with the October issue, or after Oct.1.

Ann B.Karmichiel, 1400 So. Stiles St.,Linden, N.J. offers help and instruction gratis in astrology, philosophy, Bible studies, and astro-diagnosis. She has had 16 years of study with the Rosicrucian Fellowship of Mt. Ecclesia, Oceanside, Calif., has a number of students, and wishes to be of service to a larger number. No charge or obligation of any kind.

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We hope soon to offer articles by Dr.Nandor Fodor, Dr.Philip Haley, Attorney Randall, Vincent Gaddis, David Dagmar, Professor Ryan Dr.Gina Cerminara, ARE Trustee Jack Tate, E.C.Krieger (research), other competent and distinguished writers and friends of Round Robin.